1:Gallin E-4,5 (1957-1958) 1966
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the deceased and their friends who participate in the funeral wear mourning clothes or armbands. The type of clothing worn by the relatives is determined by the nature of their relationship to the deceased. When a parent dies, sons and their wives clothe themselves completely in coarse white sackcloth, belting the garment with a hempen rope. They also wear a white cloth hat banded with hemp. The daughters and grandchildren of the deceased also wear garments of white cloth. The daughters and the female grandchildren wear hoods, and the male grandchilren wear white headbands. More distant relatives and friends who participate in the funeral usually wear an armband made of the same coarse white cloth.

Narrow strings of colored yarn several inches long worn on the mourner's arm band, headband, or hood are an additional way of indicating the mourner's relationship to the deceased. The color of the yarn or combination of colors worn indicates whether the mourner is related through the same patrilineal line, through the matrilateral or affinal side, or whether he is simply a friend. In these days most of the villagers are no longer clear which color indicates which relationship and have to ask the older people who should wear what color. However, frequently at different funerals in the village and area there appears to be no uniformity in the wearing of the colored yarn as a means for identifying the wearers' relationship to the deceased. These strings of yarn are worn by all relatives of the deceased throughout the mourning period.

Funeral Ritual

The funeral usually takes place within one or two days of the death. Most people prefer to complete the funeral as soon as possible to avoid undue expense and to enable things to return to normal, but some wealthy families prolong the funeral ceremony and delay the burial as a means of conspicuous display.

Prior to the arrival of the *tao shih*, a roofed three-walled shelter of bamboo and canvas is constructed to house their paraphernalia and an altar. When they arrive, they hang on its walls paper streamers lettered with moral sayings and a number of scrolls. These scrolls, often numbering thirteen or fifteen, depict the main Taoist and heavenly gods, the twenty-four filial acts (*erh shih sze hsiao*), and scenes of the underworld showing the courts of justice for the dead. The latter depict the punishments and tortures inflicted on the immoral and the various forms of reincarnation possible depending on the kind of life the deceased has lived.

Throughout the funeral ceremony, small children are led from scroll to scroll by their elders, usually their grandparents, while each scroll is explained to them. Great care is taken to explain the nature of the

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ceremony and, especially, to obtain the god of the earth's permission to break the earth and to ask him to accept the body. Once the burial is completed, all return to the village where an elaborate dinner is held for all those who participated in any stage of the funeral.

Several weeks after the burial, on a date set by a geomancer, the members of the mourning family reconvene at the cemetery to dedicate the tombstone. They again wear white mourning clothes, and a ritual is conducted by the same geomancer-shaman.

Mourning

After a death, the descendants usually observe heavy mourning for forty-nine days (seven weeks). During this period they worship the spirit of the deceased twice each day, at sunrise and sunset, coming together to wail and chant as they did on the day of the funeral.

On the hundredth day after the death, or sometimes after one year, another mourning ritual is held. On this day it is common to burn the temporary paper ancestral tablet and transfer the dead person's name and death day to the family's permanent wooden ancestral tablet. Until very recently, the name was placed on a small permanent wooden tablet instead of on the temporary paper one, which made it unnecessary to transfer the name to the main family tablet. It is also on the hundredth day that the mourning family sends sweet cakes to everyone who sent money or gifts at the time of the death. The sweet cakes are a symbolic message "that things are now better."

For three years after the death, patrilineal descendants of the deceased are supposed to wear the lengths of colored yarn to show they are mourning. At the end of this period, they usually wear red yarn for a few days just to show that things are now good again. Actually, in the village the colored mourning yarn is most frequently worn for only a year. It is also customary during this three-year mourning period for the women to wail at the grave when the family goes to the cemetery each Ch'ing Ming Chieh (a holiday early in April) to clean the graves and offer sacrifices.

If in the years following a death the family has not been able to produce a boy child or has been in financial difficulties or poor health, they may have the grave dug up and the coffin moved to a new and more propitious spot determined by a geomancer. This takes place at least three years, but usually more than ten years, after the death. Specialists from Lukang or from some other village are hired for such an occasion. These men, in the presence of the closest relatives of the deceased, pick out each bone, clean it, and attach it in a special order to a short charcoal pole which is placed in a tall ceramic pot. The pot is then reburied in the new grave and a new tombstone, engraved with the date of reburial, is set up.

preferred form of marriage are prohibitive. Whereas it costs no more than a token price of several hundred dollars to adopt a sīn-pûn, it may cost a family the equivalent of a year's income to obtain a bride in the preferred way. In the first place, there is the bride price, the amount of which varies but which averages around NT$8000. Secondly, there is the cost of the marriage cakes which must be sent to the girl's family for distribution to their friends and relatives. The average cost of these is somewhere between NT$3000 and NT$4000, although some families may have to expend as much as NT$6000 or even NT$7000. Thirdly, there is the expense of the jewelry which must be presented to the birde on the occasion of the engagement, the minimum requirement being a gold ring, gold earrings, and a gold bracelet. Even when a family buys the lightest jewelry they can find, the cost is somewhere between NT$3000 and NT$4000. Most burdensome of all, there is the expense of the various feasts associated with the wedding, all of which are the responsibility of the groom's family. At the very least these cost a family NT$7000 or NT$8000, and a family which "cares about face" may spend as much as NT$12,000 to NT$15,000. Beyond these major expenditures, they are also innumerable smaller items. It may be necessary for a family to enlarge its house or at least refurnish a room; a gift of NT$800 to NT$1000 must be made to the go-between for "bringing happiness;" taxis have to be hired for the groom's relatives to fetch the bride on the day of the wedding; and there are always sundry functionaries who must be given "red packets" to thank them for some service or favor. Fortunately for the beleaguered family which undertakes such a marriage, these expenses are to some extent